

LICENSE.—On Tuesday, the 3th inst., Mr. John Dunbar was licensed by the Presbytery of Toronto to preach the everlasting gospel.

CALL.—Mr. William Dean, preacher, has received a unanimous call from the congregation of Mount Pleasant.

PRESBYTERY OF FLAMBORO.

The U. P. Presbytery of Flamboro' met on the 12th October, in the Rev. Mr. Christie's Church, Flamboro', and was constituted. A Petition was read from the members of the U. P. Church, St. Catharines, residing in and around Port Dalhousie, requesting to be formed into a distinct church and congregation. Heard Mr. McClure in support of the prayer of the petition, when its prayer was unanimously granted.

Read a petition from the congregation of Mount Pleasant, requesting the Presbytery to grant the moderation of a call, and promising £75 of stipend towards the support of a minister. The petition was granted. Mr. Caw to preach in the moderation of a call on the 2nd of November, at 11 o'clock, A. M.

A Petition was read from the Rev. J. F. A. S. Fayette, and church, signed by twenty-four members and twenty-three adherents, requesting admission into the United Presbyterian Church. Read also a petition from six members and two adherents in Hamilton congregation, resident in that neighbourhood, requesting that the prayer of the petition be granted. A certificate in favour of Mr. Fayette was also read from the Niagara Presbytery, C. W., signed by Abijah Blanchard, D.D. After the commissioners were heard, and the members of Presbytery had given their opinion, the following motion was unanimously adopted: "That a Deputation consisting of Dr. Ferrier, and Mr. Hogg, with Robert Christie, Esq., elder, be appointed by the Presbytery to visit the congregation known by the name of the 'Church in the swamp,' with the view of ascertaining their present condition, their prospects in respect to the support of divine ordinances in future, and that this Deputation report at the next meeting of Presbytery." The Deputation was appointed to meet with the congregation on the first of November.

Read a testimonial from the Rev. Dr. Taylor, Professor of Theology, certifying that Robert Christie Moffatt, student of the first year, had regularly attended the Hall during the whole session, had performed all the exercises and conducted himself with propriety. The Presbytery appointed him the following exercises, to be given in at next ordinary meeting of Presbytery: To be examined in Latin, the first chapter of the first Book of Calvin's Institutes of Theology; Greek, first three chapters of Luke's Gospel; Hebrew, first Psalm; and an essay, On the Being of God.

Mr. McNaughton appeared as a commissioner from Esquimaux congregation, requesting that that congregation be disjoined from the Flamboro' Presbytery, in order to facilitate their connection with the Wellington Presbytery. The prayer of this petition was unanimously granted, and the Esquimaux congregation was disjoined accordingly. The Presbytery appointed its next meeting in Hamilton, on the 23rd November, at 11 o'clock, forenoon.

To the Editor of the Canadian Presbyterian Magazine.

GUELPH, 10th November, 1852.

MY DEAR SIR,—

In the October No. of your Magazine, a statement is made by Mr. Drummond, respecting the congregations of Blandford, Paris, Mount-Pleasant, and Brantford, which are found blank in the Statistical Report of the Church for last year. Mr. Drummond says, "Now, to prevent any misapprehensions in the congregations above mentioned, I have to state, that they all reported their statistics to the Presbytery Clerk. These reports, I believe, could not be procured at the time they were needed, owing to the sudden and lamented death of the Presbytery

Clerk, and therefore this seeming reflection cannot have any reference to them."

Upon this let me offer the following observations:—

That the death of Mr. Roy is as much a reason for every congregation in the Flamboro' Presbytery being left unreported, as for those specified by Mr. Drummond.

That on the day of Mr. Roy's funeral, the Rev. Mr. Hogg of Hamilton, was appointed Clerk, *pro tempore*—an appointment which was rendered permanent at the ensuing ordinary meeting of Presbytery.

That Mr. Hogg addressed an official letter to all the ministers in the Flamboro' Presbytery, requesting them to procure him a second copy of the statistics of their congregations—knowing, or anticipating, that the ones formerly given in were not to be found.

All the congregations reported, complied with that request—and so has Blandford, although too late for publishing.

Mr. Drummond received Mr. Hogg's letter, but returned no answer—and some time after assigned as a reason, that the Clerk of his congregation lived at a distance in the country, and that he had not called upon him—and Mr. Hogg has not yet received his statistics.

The want of these reports is not owing, therefore, to the death of Mr. Roy, but the failing to comply with the official letter of the Clerk who succeeded him.

Allow me to state further, that I had no intention to reflect upon any congregation in the remarks appended to the statistical report, but merely to express a desire to have future returns as full and accurate as possible.

I may mention that some of my own congregation are anxious to have it stated that the stipend promised me is £100. Although there were paid only £30 10s. 6d. at the time of the Presbyterial visitation.

ROBERT TORRANCE, *Con. Miss. Com.*

Original Articles.

(FOR THE CANADIAN PRESBYTERIAN MAGAZINE.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALSPOXIA.

It is with something of fear and trembling that we enter on the subject of this communication. We would not offend the feelings of a single brother who happened to belong to the different section of the Secession Church from our own. We feel as much united to those who were on the opposite, as to those who were on our own side of the question.—We might, indeed, with safety follow the example of Dr. McKerrow, in making each side speak for itself, and waive our own opinion. That was almost necessary at the time he wrote, and with the design he contemplated. But events have since occurred which make it less necessary to be silent as to some personal leanings, and which will justify what we trust will be an impartial sketch. We can attempt this, with the more freedom, as we have much to condemn, as well as something to commend on both sides.

We found in a late communication, that the Associate Presbytery engaged harmoniously in the work of renewing the National Covenant of Scotland, and the solemn league and covenant of the three kingdoms. In doing this, they were taking their stand, as a Church, on an era and occurrences of earlier date than the Revolution settlement. They were declaring that although they were loyal subjects of the reigning Monarch, and supporters of the civil constitution of their country, yet they were not satisfied with the Revolution settlement, as it respected the interests of the Church, and that they looked back to former times—to the period of the Protestant Reformation, soon after which the National Covenant was first framed, but more especially to what has been called the Second Reformation, when this National Covenant was renewed, and when the solemn league and covenant of the three kingdoms was framed and ratified; and that they regarded the independent stand of this Second Reformation as their standard of religious attainment, and, according to the views of that period, they contemplated still greater advances.

It is well known that many things were considered as omitted in the Revolution settlement, which the faithful desired, and of which they deplored the want. For instance, there was no recognition of what God had done for the Church of Scotland during one of the brightest periods of her history, from 1638 to 1650; there was no condemnation of Pre-